# The Christian Century

PUBLISHED WEEKLY



## Thirty Thousand Ambassadors
By Edgar J. Fisher

## A Layman's Religion
By Wilbur La Roe, Jr.

## John Dewey
An Editorial

## Four Books on Christian History
Reviewed by W. E. Garrison



JUNE 18, 1952

## In This Issue

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## Coming

Reports of the Presbyterian, U.S., and United Presbyterian General Assemblies will appear in the "News of the Christian World" section of our next issue.

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## Coming Events

June 18-25. Congregational Christian General Council, Claremont, Calif.
June 18-22. Finnish Evangelical Lutheran Church (Suomi Synod). 63rd Annual Convention, Fairport Harbor, Ohio.
June 18-July 25. Winona Lake School of Theology, Winona Lake, Ind.
June 21-28. American Friends Service Committee Institute of International Relations, San Francisco.
June 22-28. Church of the Nazarene 13th General Assembly, Kansas City, Mo.
June 23-July 12. Perkins School of Theology Seminar on Religious Perspectives for College Teaching, Dallas.
June 23-July 25. Interdenominational School for Rural Leaders, Garrett Biblical Institute, Evanston, Ill.
June 24-26. National Lutheran Conference Rural Health Workshop, Dubuque, Iowa.
June 25-28. Baptist University Pastors' Conference, Green Lake, Wis.
June 25-29. International Council of Community Churches Annual Conference, East Lansing, Mich.
June 25-30 Association of American Baptist Educational Institutions, Green Lake, Wis.
June 25-July 3. Conference on the Christian World Mission, Northfield, Mass.
June 28-July 6. A.F.S.C. Institute of International Relations, Whittier, Calif.
June 28-July 12. Summer Institute for Social Progress, Annandale-on-Hudson, N. Y.
June 29-July 5. United Christian Youth Movement Regional Planning Conference, Gastonia, N. C.
June 29-July 13. Youth for Christ International Convention, Winona Lake, Ind.
June 30-July 2. Fisk University Institute of Race Relations, Nashville, Tenn.
June 30-July 5. National Fellowship of Indian Workers, Green Lake, Wis.
July 2-6. National Council of Churches Commission on Christian Higher Education Workshop, Richmond, Ind.
July 2-30. Congregational Christian Western Pastors' School, La Foret, Colo.
July 3-12. Ecumenical Institute Course for Laymen, Céligny, Switzerland.
July 5-12. N.C.C. Joint Department of Evangelism Christian Ashram, Green Lake, Wis.
July 5-12. Christian Writers' and Editors' Conference, Green Lake, Wis.
July 5-18. International Missionary Council Enlarged Meeting, Willengen, Germany.
July 6. Patterson Grove Methodist Campmeeting 84th Anniversary Service, Huntington Mills, Pa.
July 6-31. Yale Summer School of Alcohol Studies, New Haven, Conn.
July 7-12. Institute on Ecumenical Administration, Boston University, Boston.
July 7-17. Princeton Institute of Theology, Princeton, N. J.
July 7-18. Faribault Summer School of Christian Education, Faribault, Minn.
July 7-25. Oberlin School for Rural Church Leaders, Oberlin, Ohio.
July 7-25. Union Theological Seminary Conference for Ministers and Religious Workers, New York city.
July 7-26. Summer School on the Church and Economic Life, Chicago, Ill.
July 7-27. Seminars on Christian Foundations for Teachers, Union Theological Seminary, New York city.
July 8-25. Emory University Pastors' School, Emory University, Ga.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

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# EDITORIAL

TODAY the General Council of Congregational Christian Churches meets in Claremont, California. It is expected that 2,000 lay and clerical delegates will be present before this biennial meeting adjourns a week hence. One subject which is certain to be thoroughly discussed is the long-delayed merger with the Evangelical and Reformed Church.

## Congregational Christians Meet in California

The minority who oppose the merger seem determined to press their litigation to prevent the union. By filing an appeal after their recent reverse in the appellate division of the New York supreme court, they will probably delay action at this meeting of the General Council. If that issue is removed from the center of attention, it will be replaced by the attacks on the official Council for Social Action. For nearly two decades, this body has pioneered in Christian education on social issues. Its success has raised some formidable and not too scrupulous opposition, particularly in Minnesota and California. Recently that opposition has combined in a campaign of criticism whose aim is to destroy this responsible and effective church organization. This campaign will come to a head at Claremont. There is no reason whatever why any church organization should not subject its policies for periodic review and for change if they do not conform to denominational convictions. We are confident that the Council for Social Action welcomes every fair appraisal of its work. Such an appraisal will be given by a committee which has been appointed to investigate charges made against the council. The personnel of the committee guarantees its objectivity. Its members are Chester I. Barnard, Eugene E. Barnett and Frank W. Pierce of New York; Albert B. Coe of Boston; Buell C. Gallagher and Congressman Walter Judd of Washington; Samuel C. Kincheloe of Chicago; Thomas C. Long of Detroit; and Gideon Seymour of Minneapolis.

## Doubt if Disease War Is Possible

THE MAJOR ITEM in communist propaganda in Asia during the last few months is that the United Nations has been engaged in bacteriological warfare. Now a private study, conducted under the auspices of the American Geographical Society, concludes that certain kinds of germ warfare, including those charged by communists against the U.N. in Korea, are virtually impossible. The medical scientists who made the study say that unless a series of conditions not under human control were present, the U.N. could not possibly spread cholera, plague and typhus across North Korea and China as they are accused of doing. The study began two years ago and includes the incidence of several kinds of epidemics, among them these three. While the study was not intended to reply to communist charges, which had not then been made, its information applies at several points to the situation recently created by communist charges. For example, Dr. Jacques M. May, who directs the department of medical geography of the American Geographical Society, says, according to a report in the May 29 *Christian Science Monitor:* "An epidemic of cholera cannot be artificially created at will, but with appropriate means it can be stopped, as it was stopped in Egypt by the joint efforts of the Egyptian government and the World Health Organization in 1947." Dr. May points out that epidemics can be halted "in a matter of weeks by any government which has the competence and the will to do so." He says that the reiteration of communist charges "offers the world the choice of only two conclusions: Either they are unable to take the measures by which a competent government would halt epidemics, or they permit epidemics to develop in some areas of their jurisdiction in which their only action is to place the blame on their opponents." The communists have rejected an offer of the International Red Cross to visit the areas in question to see if an epidemic is actually in progress there and to take steps to stop it if it exists.

## Facts About Kojedo

BRITISH PAPERS say American mishandling of the situation on the prison island of Koje has placed a greater strain on Anglo-American relations than anything else that has happened recently. Communist propaganda is of course having a field day about it. American correspondents seem to be doing their best to set the general policy of prisoner treatment in a bad light. With all due respect to the British and to the correspondents, who often work under severe handicaps, we beg to differ. First, some relevant facts need to be remembered. (1) The prisoners who seized General Dodd and who have since held the front pages of the world's press were a few thousand hard-core Communists, chiefly officers. (2) This small minority was confined in two or three of the scores of compounds in the camp. It is from these that all the trouble has come. (3) An enlightened and humane prison policy was in force throughout the camp. Opportunities open, on a

completely voluntary basis, to the prisoners included educational and religious training under able personnel. (4) This program was so effective that it resulted in the conversion from communism to democracy, and in many cases to Christianity, of more than 70,000 Communists. That number had refused to return to communist territory when the interrogation of the 140,000 prisoners was only a little more than half completed. (5) These wholesale defections from communism constituted the most resounding defeat communism had ever suffered in the ideological war it has carried on against Western civilization since its beginning. News of these defections demoralized Communists everywhere, and was particularly effective among soldiers who were conscripted to fight for communism. (6) In this situation, the hard-core Communists of the officer compounds decided on a desperate move to stop interrogations. (7) They were able to act because the enlightened penal policy which had had such amazing success among rank-and-file prisoners depended upon a large degree of prisoner cooperation and self-rule. (8) So they set up a terrorist organization in a few compounds and beat democratic prisoners to death, flew Communist flags, kidnaped the general and temporarily managed to stop interrogations. Finally, they staged a battle when U.N. soldiers broke up their camp.

## Lessons from Kojedo

THE RAGE of the democratic press over the loss of face involved in the kidnaping and the flaunting of Red flags played directly into communist hands. It diverted the world's attention from the great fact that a hitherto invincible ideology had been utterly and ignominiously defeated. It made men forget that once communism is deprived of the use of the machinery of terror, it cannot compete with a system which tells the truth, respects the individual and seeks cooperation on a voluntary basis. But it is not too late to point out some lessons taught by this episode. (1) The hard-core officer group must be isolated and restrained until they can be repatriated. (2) We should continue and strengthen the democratic and voluntary methods which were successfully used at Kojedo to convert Communist prisoners. (3) We should finish the job of interrogation to learn what proportion of the remaining 60,000 prisoners refuse to go back to communist rule. (4) We should release the prisoners who have been converted to democracy and offer them employment in repairing war damage and in reconstructing the economy of Korea. That will put an end to arguments concerning our duty to turn back to the Communists men whom they would kill or banish to slave labor camps. It would not conflict with the Geneva convention concerning the rights of prisoners of war, since that convention does not forbid the release of prisoners. It would not endanger our men who are prisoners of the communists more than they have been endangered up to now, and would do more to advance the day of their liberation than any other course. (5) We should find ways to tell the people of Asia and the rest of the world the stories of these prisoners who have turned their backs on their former masters. Let the world learn through them what happens to communism when it can no longer threaten people with death, when it loses control of all the means by which people may get information on which to make up their minds. (6) We should conduct the whole operation under a United Nations commission.

## Urges New Plan For Korean Aid

AFTER a six-week investigation in Korea, J. Donald Kingsley, United Nations agent general for Korean reconstruction, believes there will be no armistice in the foreseeable future. He has returned to Geneva advocating a concentrated drive for reconstruction south of the fortified line which bisects the country. He thinks the United Nations army can hold the line indefinitely, but fears a general collapse behind the line unless there is a concerted effort to rebuild the Korean economy. He reports that civil government in Korea is very weak; that conditions in agriculture, trade and health are bad; that the people are gripped by paralyzing fear of guerrilla activity. He is calling on all U. N. agencies interested in Korea to prepare a five-year program to strengthen the Korean economy, and will now probably start making the rounds of the governments to secure authorizations for large-scale civilian aid. This is a difficult undertaking, but his view that the Communists have deliberately wrecked the armistice negotiations on the prisoner exchange issue leaves as alternatives only the abandonment of South Korea or such assistance. It is Mr. Kingsley's view that the future relations of the free world with Asia and the Middle East depend more on the treatment we give South Korea than on any other factor. He deserves to be listened to. Mr. Kingsley is the statesman who formerly headed the International Refugee Organization of the United Nations. He knows as much about the politics of hunger and chaos as any living man. His analysis in the present situation is sound, and will sooner or later be accepted. Whether it is accepted before it is too late depends in part on the United Nations and in part on the Congress of the United States.

## Churches Seek Ban On Liquor Ads

IN ARIZONA the Protestant churches are circulating initiative petitions to ban liquor advertising on radio and television programs and in publications originating in the state. If enough signatures are secured, the matter will find a place on the ballot in November. For the sake of the children of Arizona, to say nothing of adults, we hope the enterprise succeeds. American homes are now wide open to the corrupting influence of the most insatiable and heartless industry in our national life. Testimony given on June 4 before a subcommittee of the House of Representatives' committee on commerce showed that radio and television programs are continually feeding youngsters with "deceptive and false advertising on the merits of alcohol." Beer ads interspersed with presentations of violence and crime crowd the programs during the hours of the day when the child audience is largest. These crass attempts to exploit the youth of the nation are far more effective than advertisements which appear in

magazines, but all have the same purpose and they should be banned together. Nothing but national action can succeed in ridding the air waves of this demoralizing influence, which outweighs in damage done to our children all other subversive efforts put together. But it is probable that no action will take place in Washington until Arizona and Oregon and Maine and a lot of places in between strike out where they can in protest against this evil.

## Document Evidence on Colombian Attacks

IN THE THIRD report to be issued since March of this year, the Presbyterian, U.S.A., Board of Foreign Missions lists 11 previously unreported attacks on Protestants in Colombia. The total of cases of violation of religious liberty now on file by the Evangelical Federation of Colombia is 66. All are supported by signed statements of victims, witnesses, or people with first-hand knowledge of these outrages. Violations of religious liberty include murders, destruction of property, assaults on persons, confiscation of Bibles and other books, prohibition of Protestant services, denials of medical treatment and other wrongs. This is a situation which cannot be allowed to continue. The recent 164th General Assembly of the Presbyterian Church, meeting in New York, approved a strong resolution of protest against this campaign of extermination. It noted that "these acts are largely instigated by fanatical Roman Catholic priests, some of them Spaniards." The assembly instructed its stated clerk to register its protest with the Colombian government, whose constitution is being violated, with the United States department of state, with members of the American Congress, with the Organization of American States, with the division of human rights of the United Nations, with the Vatican and with the hierarchy of the Roman Catholic Church in the United States. The American hierarchy could use its influence with the Vatican to stop this scandalous oppression if it were disposed to do so. We doubt however that relief will come from that source. Neither is the state department likely to intervene unless it is forced to act by an aroused public opinion. The most effective way for this opinion to find expression is through the churches bringing persuasion to bear on members of Congress. Has your congressman been informed about what is going on in Colombia?

## New Army Regulations Make Trouble for Churches

CHURCH FORCES played a major part in defeating UMT. But no American churchman who served in that battle should lie back at ease now, believing that all the issues between the churches and the armed forces have been settled. Two recent incidents show the almost perverse ability of the military mind to make trouble for the churches. The first concerns missionaries. Churches have asked that young medical, agricultural, educational and other lay missionaries be given IV-D draft classifications (the same classification given the clergy) so that they can go into missionary service without a term in the armed forces. All right, says Selective Service, we will do that provided the mission boards will certify that these missionaries have been ordained. But they *haven't* been ordained. If the mission boards want to get their young missionaries into service, therefore, they are faced with a choice between ordaining everyone they send out, no matter for what sort of work, and lying. Selective Service got into a mess over ordination with Jehovah's Witnesses during the war. Now it seems determined to get into as much trouble with the churches that send out lay missionaries. And that means about all of them. The second recent development concerns the army's new regulations for servicemen who claim to be conscientious objectors. Henceforth, when a draftee who has not been granted 1-A-O classification by his draft board claims to have conscientious scruples against combatant training, he must present a certificate from his pastor stating that he is a church member and that the tenets of the church, or of the individual involved, require him to take the c.o. position. The position in which that leaves pastors needs no explication; its linking of church membership with escape from combatant service is deplorable; equally deplorable is its discrimination against genuine c.o.'s without a church affiliation. Can't the Pentagon get better advice than it has been receiving lately on how to keep from exasperating churchmen?

# John Dewey

ON JUNE 1 America's most influential philosopher and educator died at the age of 92 in New York city. The funeral service was held in Community Church, whose long-time minister, John Haynes Holmes, was John Dewey's friend of many decades. Donald Harrington, the present minister of the church, spoke of Dr. Dewey as "one of the intellectual and moral giants of all times" and as a "great, good, gentle man who was wise beyond words yet very simple." So ended a life which had made its mark at Columbia University and Teachers College, where Dewey taught for 25 years before his retirement in 1930; at the University of Chicago, where he headed the philosophy department and the experimental school from 1894 to 1904; and at the universities of Michigan and Minnesota, where he had spent the previous decade. Indeed, when John Dewey died, there was hardly a schoolroom in America or an area of American thought which had not felt the impact of his ideas.

It is believed by many that John Dewey built his philosophy on the foundation laid by William James. The reverse was the case. Dewey was influenced by James' *Principles of Psychology*, which was published in 1890, but it was Dewey's writings that set the great Harvard philosopher off in the direction of philosophy, not the opposite. A story told by Charles Clayton Morrison, who studied under Dewey at the University of Chicago for three years before the latter resigned in 1904, illustrates the point. William James came to Chicago about that time for a visit, and Dewey invited the faculty and fellows of the department of philosophy to spend an evening with him. In the course of the evening Dewey said to James, "We are here to hear you expound your philosophy, Mr. James." "No!" said James, "it is your philosophy. You expound it." Dewey demurred, Dr. Morrison says, and it was only

after a considerable Alphonse-Gaston exchange that James spoke. *Pragmatism,* James' first major philosophical study, was published in 1907.

## I

What were the ideas with which Dewey so profoundly influenced American life and thought? Three words sum them up: pragmatism, experimentalism, instrumentalism. Deal with the here and now. Forget the eternal, the transcendental, the absolute. Master the natural and let supernaturalism take care of itself. Strive for right relations with your fellows. (Dewey did not add, but many of his followers did: Don't bother about your relations with God.) Grow and help others grow, without too much concern about the ends of growth. Learn by doing. The child is the center of education. Encourage him to express himself. The school does not train for life—it is life, if it is the right kind of school. "An activity which does not have worth enough to be carried on for its own sake cannot be very effective as a preparation for something else." "Not perfection is the final goal, but the ever-enduring process of perfecting, maturing, refining, is the aim of living."

The only certainty in the universe is change. It is the business of man perpetually to adjust himself to change, to seek "ends that are literally endless." Experiment to learn which are the better values, knowing all things are relative. The only sure way to discover the realities of existence is use of the scientific method. Thought is the reflex of experience, the instrument of adaptation and readaptation, the tool for the mastery of environment. "To idealize and rationalize the universe at large is a confession of inability to master the courses of things that specifically concern us."

Dr. Morrison remembers Dewey at the blackboard, drawing a long horizontal line with an arrow on each end. The quiet man up front, who never quite forgot his early years in Yankee Vermont or got too far away from the cracker-barrel in his father's country store, was telling the class that the universe is open at both ends. We do not know how or why it began, and we do not know how it will end. But we know that between the arrow which points to the past and that which points to the future a process is going on. We are a part of that process, and can be a creative part. It does us no good to try to think back to the beginning or to speculate on the future. But we must take seriously our immediate present. Process, not being, is the reality.

It is not too difficult to understand why Dewey's ideas rooted themselves so deeply in American thought. In the first half of the 20th century, we were impressed with confidence in our manifest destiny. A fabulously rich continent had been settled and was now ready for exploitation. The mighty tools of the industrial revolution had just been placed in our hands for the job. The concept of evolution, which was first put forth in systematic form in Darwin's *Origin of Species* the year Dewey was born, was interpreted as inviting man to mastery of all he surveyed. He suddenly felt he could dominate his environment and set forth to shape it to his will. The heady wine of American nationalism had begun to take effect, and men responded eagerly when Dewey urged them to brush aside the class-bound values of traditional philosophy and to claim as their own their democratic heritage. Dr. Alvin Johnson remembers Dewey as declaring that the old philosophies must be abandoned, since they were the product of an elite who refined their speculations concerning the divine while the masses toiled in slavery, and saying: "The present world belongs to democracy. And the democracy cannot waste time on recondite speculations that have nothing to do with life."

But the changing world changed in ways that John Dewey did not anticipate, and it is to his credit that he recognized something of the meaning of this change. Soon after he retired, Hitler came to power in Germany. Japan, China, Mexico, Turkey, and Russia—all countries which had sought Dewey's counsel concerning education—began to show evidences of forces which could hardly be accounted for by naturalistic philosophy. After 1930 Dewey increasingly turned to politics. He headed a commission of inquiry which visited Trotsky in Mexico and investigated the charges on which the Russian revolutionary had been sentenced to death in Moscow—a sentence that was later carried out by an assassin. The Dewey commission declared the charges were untrue, and this conclusion brought down on his head the maledictions of many who had previously praised him. He joined in efforts to establish a third party in this country, and was active in the American Civil Liberties Union. What caused this turn to politics? Had his supreme faith in man's intelligence changed?

Some of Dr. Dewey's statements seem to indicate that at times he was filled with doubt. "With tremendous increase in our control of nature, in our ability to utilize nature for human use and satisfaction, we find the actual realization of ends, the enjoyment of values, growing unassured and precarious. At times it seems as though we were caught in a contradiction; the more we multiply means the less certain and general is the use we are able to make of them. No wonder a Carlyle or a Ruskin puts our whole industrial civilization under a ban, while a Tolstoi proclaims a return to the desert. But the only way to see the situation steadily and see it whole is to keep in mind that the entire problem is one of the development of science and its application to life." Was the problem that simple? In his later years there was sometimes a note of desperation in the affirmations with which Dewey clung to his position.

## II

What was or is the effect of Dewey's views on the Christian faith? Religious education was the first area to feel the impact of his experimentalism and pragmatism. Reliance on the Scriptures as the subject matter for teaching had already been weakened by the first effects of modern critical study of the Bible. Now it was further undermined by a shift in the center of teaching. The great affirmations of Christian theology came to be regarded as secondary, and the whole process of religious education centered in the child, who was invited to set forth on "an adventure" or "a quest." The quest had no object, except perhaps to teach the art (if any) of questing. This was at first exhilarating, but before long the main emphasis came to rest on "technique."

This word was applied to prayer and worship, as though God could be impressed by ingenious mechanics, and to counseling, as though the human soul were a sewing machine which would run after proper "adjustment," as well as to methods of teaching, where it had more relevance. Today the Christian education movement is trying to hold on to the improved concept of method derived from Dewey while it returns to the objectives of Christian teaching, in which he had little or no interest. It is significant that the most important advance made in religious education in the last decade—the "new curriculum" of the Presbyterian Church, U.S.A.—largely turns its back on Dewey and places its emphasis squarely on faith in Christ, on fellowship in the church, and on the Bible as the unfolding of the will of God for man.

What influence did Dewey have on church life in America? His influence was considerable, and it was mostly bad. His skepticism concerning the supernatural and his repudiation of all absolutes had a chilling effect on Christian preaching. He had little use for the church, except that he once said it served a useful purpose as one of those trans-national organizations thrown up by democracy to mitigate the acerbities of nationalism. Congregations which adopted his views loosened or broke the ties which linked them with other units of the Christian community, and tended to develop into independent, secularized clubs with a thin veneer of religiosity. Ministers who accepted his concepts developed into spiritual impressionists, scanning only the lights and colors reflected from the surface of the soul, incapable of seeing into its depths or of healing its sickness. Believing that method was all-important, many of them became good church administrators, but it was no accident that the rise of Dewey's influence coincided with the marked decline in preaching which has characterized the last generation. An evangelism which depends more on application of sales techniques than on prayer has increased the membership of the churches, but they probably have less influence on community and national life than they did when they were half as large and a tenth as prosperous.

III

The spiritual life of America has suffered because the net effect of Dewey's influence was to strengthen secularism and to weaken real Christianity. One can still be grateful to him for freeing education by shattering ancient dogmas and setting the child in the center and for emphasizing the social mission of education and of citizenship. But there can now be little doubt that he strengthened the already strong tendency of a prosperous country to make temporal welfare the standard of success for both the individual and society. The result was the secularization of church as well as society, a loss of certainty and sense of mission, a creeping paralysis of hope, a decay of faith.

Dewey's spiritual laissez faire, his limitation to the here and now of endless and aimless process, is simply not good enough for a generation which lives under the threat of communist aggression and atomic war. We have got to choose whom we will serve. We must decide on the goals of growth, the objects of expression, the meaning of existence. We know our decision must be made on faith, in obedient love of God, whom we know through Christ. We cannot face the future with the view Dewey expressed in 1928: "I have no beliefs on the subject of personal immortality. It seems to be a subject, being one of continued existence, for science rather than philosophy, or a matter of physical evidence. If it can be proved, it would have to be along the lines of the psychical researches, and so far I haven't been much impressed with their results."

# The Wrong Speech

EDITOR THE CHRISTIAN CENTURY:

SIR: *Newsweek* for May 26 thus records a tragedy at Natchez, Mississippi:

> *Oops—Wrong Town.* Mississippi's secretary of state, Herbert Ladner, confidently began an address to the League of Women Voters in Natchez. "It thrills my soul," he began, "whenever I come to the historic city of Vicksburg." Then Ladner stopped short. He planned to speak in Vicksburg next week, he apologized, and brought the wrong speech.

That bit of history should be taken deeply to heart this political summer. There is always the danger of the Natchez speech's being given to the astonished, and perhaps infuriated, Vicksburgers.

On reading that we dreamed a dream of a Promising Candidate (he would promise anything) who aspired to the ideal of St. Paul—to be all things to all men. There was just a slight slip. He had a secretary with a good head on her but under her blonde hair a tangled mass of forgetfulness. When he went out to address the American People she would give him the wrong speech, beautifully typed. So for his scheduled address at the annual meeting of the National Association of Manufacturers, he took along the speech which his staff had prepared for the Steel Workers' Union Convention to come a few days later. He was so enraptured by his own eloquence that he did not notice the faces of his audience. He said in part:

> Fellow Workmen! The seizure of the steel mills by the President is the noblest act of justice since Mr. Lincoln's Emancipation Proclamation. We laborers have been crushed too long under the heel of the Overlords. The steel workers have shown miraculous restraint in asking for only a 26-cent-an-hour increase. You deserve fifty. To that high goal I pledge my lips, my tongue and my larynx.

Undaunted by the silence, he delivered three days later at the Steel Workers' Convention the speech prepared for the N. A. M. It came out like this:

> Fellow Americans! I am proud to speak today under the banner of Free Enterprise. The seizure of the steel mills by the President is a vicious act of tyranny which far surpasses any robbery ever perpetrated by Hitler or Stalin. The President should be impeached by next Wednesday. The steel companies stand today where the bloody feet of patriots stood at Valley Forge, defending American liberties. I stand with them.

What would happen? Assault and battery? Perhaps. But I am willing to bet a five-cent dime that he might get a reputation as a man of astounding courage, and be elected, either as dogcatcher or as President.

But at any rate, being a lesser mortal, you had better play it safe and be sure to take along the right speech.

Yours,

SIMEON STYLITES.

# A Layman's Religion

*Fourth Article in the Series on 'How My Faith Helped in Decisive Hours'*

By Wilbur La Roe, Jr.

WHAT explains the almost passionate love which some laymen have for Christ and the church? And why are other laymen cold and indifferent? The answer to these questions lies, I believe, pretty deep in one's philosophy of life. For there is no doubt in my mind that the layman's zeal for Christ and the church is commensurate with his appreciation of life and with the type of goal at which his life is aimed.

To me life is an unspeakable miracle. As a boy I was accustomed to lie on the grass on summer nights and gaze in wonder at the starry universe, trying to encompass it and figure out my relationship to it. Who placed the earth just far enough from the sun to get exactly the right amount of warmth? What holds the moon in place? What lies beyond the stars that we can see? Are there other worlds like ours? Why was I born? Such were the questions that intrigued me as a lad. And even now, with more than six decades of life gone, I ask myself how it can be possible for me to sit quietly at my desk and write this article in perfect stillness while this marvelous earth plunges through space at the rate of 68,000 miles per hour, 226 times the speed of a DC-6!

I still gasp when I think of the immensity of the universe. My spirit, like that of Richter's man, "acheth with this infinity," and I can readily understand Pascal when he says, "The silence of these infinite spaces frightens me." I can also understand Tagore when he says: "There is comfort in the contemplation of infinity."

### *The Greater Miracle*

But the spiritual universe is a still greater miracle. Indeed you and I, who consist physically of carbon, phosphorus, oxygen, hydrogen, potassium, and so on, are God's greatest miracle because we can think and plan and build and love, can distinguish right from wrong and love from hate and mercy from cruelty. Yes, we can even reach out in prayer and take hold of the hand of God.

It is simply beyond my understanding how any man can cogitate on these things and fail to attribute precious value to each minute. The value of each moment is the greater because life's span is so short—a frighteningly short span that God has carved out of his eternity for us.

How can any man think on these things without an earnest determination to seek life's highest values and to aim at life's highest goals? It was my quest for these values and these goals that led me to Jesus Christ, for in him I found the highest and best. But I should be ungrateful if I failed to confess that in the midst of my quest and throughout my formative years I had ever before me the examples of a Christian father and mother in whose integrity and peace of soul I could see with my own eyes the blessed fruits of Christian living, and in whose outpouring of love I could catch something of the significance of the cross. There is no substitute for a Christian home, and there is no sermonizing that can equal the influence of a Christian example. When my pastor, the Rev. J. Hillman Hollister, told how in his college days the boys at Williams College were inspired and uplifted by the mere presence of John Timothy Stone on the campus, I was reminded that in my youth I was equally drawn toward God by the personalities of Harlan G. Mendenhall, Francis L. Patton, Woodrow Wilson, and later Robert E. Speer.

As one's appreciation of the miracle of life grows, he automatically draws nearer to God. He begins to see and feel God in everything. He comes to understand what Oswald Chambers means when he says that God engineers all our circumstances. Ofttimes God seems so close to me that I can feel him in the breath I draw—and my ability to draw breath is itself a wonderful miracle.

### *Life Is a Battle*

I would have it understood that I am a pragmatist rather than a sentimentalist. Life to me has been a battle and not a dream. In my youth I had to fight for an education and later as an active lawyer with many difficult cases to handle I have had to grapple with life's stern realities. Yet to me the greatest of all realities is God. He is with me in the courtroom. He is with me in my relations with my clients and with my adversaries. He is a never failing source of strength. I have even seen him convert my errors and my wrongdoing into blessings. When infinite power and infinite love really go to work in one's life, there is nothing they cannot do.

When I had not the slightest chance to go to college, I prayed about it and God sent me to Princeton. When I found the practice of law dull in a New Jersey town, I prayed about it and God sent me to Washington. Many a time when I have faced a blank wall, God has opened a door in the wall. As I look back on my life it seems like an unending series of miracles.

### *Religion's Practical Value*

We who call ourselves Christians must consider the influence of religion on all things that affect the lives of all of us. If we are sufficiently sensitive to the laws of God we shall form the habit of testing everything by its conformity to his will and purpose.

So when a lawyer friend says that "niggers are all right if you keep them in their place," and when another lawyer friend says that there can be no peace in the world until we give the Arabs "a d—— good licking," my reaction is one of anger and astonishment that friends whom I know to be intelligent should exhibit such callousness toward the laws of God. Firmly do I believe that if all folks had a sufficient appreciation of the miracle of life and of God's laws, there would be no race prejudice, no conviction that war is the pathway to peace, no great drive for universal military training, no dangerous build-up of power in the

Pentagon. Incidentally, I am no pacifist, but a strong believer in adequate national defense.

One cannot be sensitive to the things of God or be anything like a disciple of Jesus Christ without realizing the danger in today's world of the assault on the dignity of man. The trouble with Stalin's type of communism is that it makes man a mere cog in a state machine. God never intended man to be a cog in any machine, but intended him to be only a little lower than the angels, and crowned with glory and honor. Our fight in this world today—and it is a fight, believe me—is not a fight against Arabs, or Russians, or Chinese, but a fight against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

The trend toward totalitarianism and away from democracy is a result of these evil forces. The tendency to put more and more power into the hands of the "brass hats" at the Pentagon is in itself proof of a carelessness about the things of God. One who is sufficiently sensitive to the teachings of Jesus has an instinctive fear of militarism and of fascism, and of the drift away from democracy. One cannot be active in the Washington scene today without being very deeply concerned about the Pentagon's grab for power, and even more concerned about the apparent indifference of many Christian people to its dangers.

### *Charging Weak Spiritual Batteries*

One reason for the lack of spiritual sensitiveness on the part of laymen is the isolation of the church from the community. As John A. Mackay says, ours is a "balcony religion." We church people sit in our comfortable balcony and watch the crowds go by. We do not mingle with them lest we get our nicely polished church shoes dirty. That is why the church makes so little impact on the capital-labor issue, on the migrant and "wet-back" issues, on the fair employment practices issue, and on many other issues having to do in a vital way with human welfare. The gulf between Protestantism and labor is a dangerous one.

We laymen often pride ourselves on the amount of work we do for the church and within the church. But the real job which Christ wants done must be done at our workbench and along the highways and byways of life. I like to think of the local church not as an end to be served, but as a sort of spiritual filling station to which we laymen go on Sunday to get our spiritual batteries charged for more effective ministry in the courtroom, the bank, the store, the classroom, the service club, on the golf course. Elton Trueblood says that many Christian laymen look to him like *spectators* in the church—sitting in comfortable pews enjoying the sermon and choir music. It is quite all right for us laymen to sit in church pews—more of us should be there more regularly—if only we will understand that we are there to get our batteries charged for workaday use. I wish that all ministers in preaching would have the feeling that they are conditioning disciples for weekday ministry.

Eschatology, which has its pitfalls even for ministers, is a doubly precarious field for laymen. Yet I must say that I do not have much difficulty with the concept of eternal life if I avoid the labyrinthine mazes of theology. Sometimes I think that theology spoils religion. I fail to understand why clear-headed people have such grave difficulty about eternal life. Once we accept the fact that we are children of God, it does not make sense to argue that physical death is the end of us. For the spiritual part of us is just as real as the physical part. Since it is a divine Father who has breathed a spiritual soul into us, it is the opposite of good logic to contend that the spiritual self ends with physical death. How can a Christian possibly think of physical death as the end when our Lord "abolished death and hath brought life and immortality to light through the gospel"? At least the burden of proof is on those who argue that the spiritual dies because the physical dies.

Christians cannot fail to take note of the millions who today are living in fear. Worry takes an awful toll and makes impossible the abundant life for many. I class worry as a real sin. If we truly accept the premise that God engineers our circumstances, fear and worry are simply ruled out.

### *Tuning the Soul with Prayer*

What is the secret of attaining the degree of sensitiveness that makes one a true disciple? The answer is earnest prayer. Just as an expensive violin must be tuned each time it is played, so a Christian must be tuned several times a day. I am no advocate of lengthy or involved prayers, but I always get answers to simple prayers like these: "God, help me to know thy will." "God, why am I out of sorts today?" "Father, just for this day may my every word and act take thee into account." "God, in the court hearing today, help me to remember that it is less important to win than to live up to the best I know." "God, I am aware of my selfishness. Help me to pour myself out for the greatest cause I know." "God, please make me ashamed of the inadequacy of my discipleship." Such prayers, I can assure the reader, pay big spiritual dividends.

In closing, may I quote a "brass hat" who has vision and who fears that we "have grasped the mystery of the atom and rejected the Sermon on the Mount." General Omar Bradley, as he looks over our torn and suffering world, and as he sees political expediency substituted for Christ and opportunism for principle in the affairs of men and nations, says that it is time for us "to be guided by the stars, and not by the lights of each passing ship." Verily do I believe that our sick world must find its way back to God. Verily do I believe that only the church can bring it back. That is why I pray every day for our ministers and our laymen—especially for our laymen, that they may in truth be "guided by the stars" and that they may be each day more appreciative of the miracle of life and more sensitive to the crying needs of suffering humanity, for whose ills our Savior was so concerned that he gave his life. I fail to understand how laymen can be indifferent, or how ministers can be content to preach conventional sermons, at a time when the whole world is in upheaval and our very Christian civilization threatened.

We laymen don't pray half enough or hard enough. We shall have to pray much more and work much harder, and maybe shed some tears, if we are to learn the difference between church membership and discipleship, and really understand the relevancy of the cross to the big issues confronting the world and challenging our Christian civilization.

# Thirty Thousand Ambassadors

By Edgar J. Fisher

IT IS usually the progressive and eager young person who considers the possibility of exiling himself for a time from his home environment to study in a foreign land. Before World War I there were not many students of university grade in other lands who thought the United States had much that was worth their serious consideration. Perhaps this was because they had seen us Americans chiefly as tourists in their own countries. In any case, the number of foreign students in the United States before that time was small, probably not much over two thousand in any academic year. Our young people, on the other hand, flocked to European universities in large numbers, and returned home telling of the glorious advantages in the intellectual centers of the mother continent.

Two world wars have changed that situation radically. If World War I was harmful to the higher schools abroad, World War II was tragically destructive both of their plant and of their teaching staffs. But in the United States, after both wars there was such an expansion of higher education that the opportunities seemed almost limitless. Hence our foreign student population increased definitely after World War I, and rose to about ten thousand by 1930-31. Then, because of the world economic depression, there was a drop, followed by an upswing in the mid-thirties, and presently by another drop, for which probably the totalitarian despotisms were chiefly responsible.

### *Influx in Full Swing*

But as soon as World War II ended the influx of foreign students began again. In spite of the housing problems that faced our academic communities and the unexpectedly large number of G.I.'s who wished to take advantage of their "bill of rights" to resume their education as well as the pressure from high school graduates, more and more young foreigners were accepted by our universities. The academic year 1946-47 saw 15,000 of them in the United States—11,000 men and 4,000 women. That number has now more than doubled. The academic census of foreign students for the current year, 1951-52, shows 30,462, of whom 23,293 are men and 7,169 women.

This great activity of cultural interchange between people of different lands and traditions should contribute mightily to that international understanding without which there can be no permanent good will and peace. Large numbers of these young men and women—the majority are between twenty and thirty years of age—are here under scholarships and fellowships generously offered by our colleges and universities, by other private institutions and foundations, or by our government or their own.

Coming from all the continents and the isles of the sea, these student colleagues present the American community with an intellectual, social and spiritual challenge which has never before been matched. Many of them in their early youth did not enjoy a satisfactory formal education. Often their schooling was sadly interrupted, and what they did secure was mere propaganda, in universities where only those were permitted to study who had a "safe" political record. Laboring against drawbacks, perhaps confined in concentration camps or living precariously in exile, they looked forward to the day when they could join the company of free scholars. And here they are in our midst, and this is their day! Obviously they should have much to gain from a year or more of study and life in the United States.

### *Benefits to Us, Too*

But this business of cultural exchange should also be of great benefit to us. The foreign students naturally deepen the interest of our own students in all fields of investigation, especially economics, geography, history, language and literature, politics, religion, sociology. They may help us to refine our nationalistic exuberance, broaden our understanding of the policies and problems of others by showing us new points of view, and aid us in evaluating trends in their countries. In the closely knit world of today, mutual understanding and appreciation are more important than ever before in history.

Over 1,200 of our educational institutions, in every state of the Union, now have students from abroad. These young people come from more than a hundred countries—and it is to be noted that in increasing numbers they are coming out of geographical areas representing cultures and religions radically different from our own. Formerly it was Europe that furnished by far the largest number of our foreign students. Now, the areas in order of numerical importance are Latin America, Asia, Europe, the Pacific islands, Africa. The meaning of this is obvious. We must help these students adjust to an academic and social environment fundamentally different from that in which they were brought up.

### *No 'Land of the Free' for Students*

The foreign student is faced in the United States with problems and situations that are indeed strange. For example, in practically any other country the university student, from a time corresponding roughly to the junior year in our colleges, enjoys complete freedom in academic life. He is not required to attend classes or to pile up academic hours and points of credit; he is not required to respond to the ringing of innumerable bells or to conform to a multitude of academic regulations. He now enters into higher educational life in the United States, which he has often heard is "the land of the free and the home of the brave." Here he usually finds himself required to attend classes, unless he is engaged in very advanced work. Dozens of administrative officials lay down hundreds of rules. Compulsory requirements affecting his studies and his residence in the academic community, and a certain obligation to engage in outside activities, appear to hedge him about. Our friend from abroad is inclined to feel that he has lost his freedom and is in much need of bravery to face the situation.

These differences in attitude must be grasped if we

are to be helpful to students from abroad. It is here that our conscious interest should be demonstrated, not in pampering the student or causing him to feel that he is in a special or peculiar position, but in having our college communities show him friendliness and help induct him into the intricacies of an almost entirely alien way of academic life.

### *From Older Cultures*

But the foreigner studying here also faces a general cultural situation that is new and strange and perhaps not altogether pleasing. The cultural differences in the various geographical areas of the world have been significant barriers to mutual understanding. Consider, for example, the young Latin American who finds himself in a U.S. university. Before World War II comparatively few Latin Americans came to this country to study. For one thing, they regarded Europe as the true fount of civilization. For another, our moving pictures, distributed freely in the Latin American world, have given our southern neighbors an entirely false picture of our culture, a picture reinforced by the sensational accounts in our newspapers and magazines, which often find their way into the most important Latin American dailies. In consequence, Latin Americans have commonly felt that we sacrifice the spiritual for the material—indeed some have supposed that we had nothing in the spiritual realm to sacrifice.

In comparison with the peoples of the other American republics, we have undoubtedly tended to rate the commercially or industrially successful man above the scholar and the intellectual. Our own too limited linguistic accomplishments have constituted a drawback to our relations with Latin Americans which European peoples did not have. Latin America's presses, libraries and universities are a century older than our oldest. Its social standards, like those of eastern Europe, Asia and Africa, are far more conservative than our own.

It is a tribute to the influence of student exchange that relations between ourselves and the Latin American republics have vastly improved during the past decade. The development of the Good Neighbor policy by the United States government first attracted considerable numbers of Latin American students to our institutions of higher learning. Today there is a better understanding among all the American nations because of the thousands of young people who have studied for a year or more in U.S. colleges and universities.

A large proportion of our foreign students return to their several countries to assume prominent positions in the public life of their national and local communities. It is imperative that their student experiences here be positive and helpful and that the irritations be reduced to a minimum. Too frequently, these guests are subjected to annoyances and embarrassments which rankle and linger long in their memories. Of course there are trivial irritations—the food, the weather, unexplained customs, landladies, uncomfortable living arrangements, the varied pronunciations of the English language in different parts of the United States—that are easily lived down. But we are a people too prone to provincialisms and prejudices that produce major irritations and throw the potential of intercultural relationships definitely into reverse. It is not pleasant, as has happened very frequently, for foreign students conversing in their own tongue in a public place to be told brusquely to speak English because they are in the U.S.A. Even worse, the treatment accorded our nonwhite student friends in our so-called Christian society has often eventuated in disaster so far as cooperation and understanding are concerned. We should realize what will be the fateful consequences if we proclaim democracy, but do not practice it in daily life.

Happily, new interest in the proper orientation and adjustment of the foreign students has come to the fore in our academic institutions and in civic organizations as well. It is more and more realized that our communities, large and small, need to be psychologically and spiritually prepared to receive these guests from abroad, so that the potential power for understanding will not be dissipated by thoughtless and unintended slights and mistakes on the part of our people. This is a valid interest for every community and almost every field of activity. In order of numerical importance the fields of study of the 30,000 foreign students now in this country are: engineering, social studies, liberal arts, medical sciences, physical sciences, business methods, religion, education, agriculture, the fine arts. There is probably no community in this land which cannot be helpful to some of these students.

### *Are We Fit to Receive Them?*

Our colleges and universities now have hundreds of officials charged with full- or part-time responsibility for guidance and assistance to the foreign students. But it is doubly significant that this concern has extended beyond academic circles. Commercial and industrial firms are developing training programs for young men and women from other countries. Civic service organizations and professional and trade associations are more and more sensitive to the significance of international horizons as revealed through the students. International houses and international student centers are being established in increasing numbers, and such groups as the Committee on Friendly Relations Among Foreign Students and the National Association of Foreign Student Advisers are doing far-reaching work to make these guests feel welcome and at home. Nevertheless it is a question worth considering whether we ought not to refrain from encouraging larger numbers of students to come from abroad until we ourselves are more completely adjusted to receiving them, so that there are fewer unhappy incidents owing to the persisting limitations of our society in cooperative living.

There is general agreement that international student exchange offers the most effective single possibility for development of understanding among peoples. Hence the problems of the foreign student in this country are indeed a significant challenge to our people. Inherent in our culture is faith in the sacredness of family life, the maintenance of the institutions of religion, the preservation of courts for dispensing justice, and the development of institutions of learning devoted to the search for truth. These ideals constitute the goal of our democracy. This year there are among us 30,000 students who are potential interpreters of these ideals to the farthest parts of the earth. It rests largely with us how enthusiastically and how truly they will interpret our ideals.

# *BOOKS*

## Three Eras in the History of Christianity

THE ERA OF THE CHURCH FATHERS. VOL. IV IN A HISTORY OF THE EARLY CHURCH. *By Hans Lietzmann. Scribners, $4.00.*

THE EMPEROR CONSTANTINE, A DRAMATIC CHRONICLE. *By Dorothy L. Sayers. Harper, $2.50.*

THE REFORMATION OF THE SIXTEENTH CENTURY. *By Roland H. Bainton. Beacon Press, $3.75.*

RELIGION IN THE DEVELOPMENT OF AMERICAN CULTURE, 1765-1840. *By William Warren Sweet. Scribners, $3.50.*

NOT OFTEN do three major works by three great historians, dealing with three crucial periods in the history of Christianity, appear almost simultaneously in the stream of new books. Three of the books listed above—those by Lietzmann, Bainton and Sweet—deal respectively with the most revolutionary century (the 4th) in the first thousand years of Christian history, the crucial epoch which transformed the medieval into the modern world, and the period of American Christianity which was most revolutionary in the life of the church and that not merely because it happened to include the Revolutionary War. The other book, the one by Dorothy Sayers, though in an entirely different genre, pictures the overture to the 4th century crisis so dramatically, and on the whole so accurately, that it is a proper companion piece to the work of the historian of that period.

Lietzmann, who was Harnack's successor at the University of Berlin, died ten years ago before he had carried his history of the early church quite to its intended conclusion. His work has long been known in its original German and has been held in high regard by scholars. The translation is by Bertram Lee Woolf. The preceding volume covered the period of Constantine, the Council of Nicaea, the struggle between Nicene orthodoxy and Arianism, and the attempted revival of paganism under Julian. The area of the present volume is the latter half of the 4th century—the complicated strains of theology in the East, crystallizing into sects, even among those who professed acceptance of the Athanasian formula (whether *homoousion* should be predicated of the Holy Ghost as well as Christ was one point), the growing influence of the bishop of Rome as an impartial arbiter of these disputes, the widening gulf between East and West, the change of the status of the "Catholic" Church from that of a lawful religion to that of the *sole* lawful religion, largely through the influence of Ambrose and Theodosius, and the adoption of the policy of universal church membership and compulsory orthodoxy, both enforced by the police power of the state acting under direction by the hierarchy.

As Lietzmann says, "from the time when Theodosius made Christianity the sole religion of the state, the situation was radically altered." It was indeed. Not only the social situation of individual Christians but the character of the church itself was radically altered. The new theory was that it was the ruler's duty to protect the church in its exclusive status and to exercise his political power in accordance with the laws of God as expounded to him by the clergy. This, as Ambrose urged it upon Valentinian, was something "of which no emperor had ever so much as dreamed" (pp. 77-78), but it became a cornerstone of papal policy. The introduction of the death penalty for pagans and heretics was almost simultaneous with the announcement of this principle.

Lietzmann's work, though compact, is rich in details relating to doctrine, religious life, monasticism and worship, as well as the development of the power and structure of the church, and it is richly documented. Unfortunately it does not extend to a consideration of either Jerome or Augustine. The church fathers who loom largest in it are Basil, Cyril, Gregory of Nazianzus, Chrysostom and, above all, Ambrose.

Dorothy Sayers' *Constantine* is a play with many scenes and an immense cast of characters, presenting the most important events in the life of the emperor and in his relation with the church from A.D. 305 to his deathbed baptism in 337. It was staged last year in connection with the Festival of Britain and at that time was published in England. Since Miss Sayers wrote it, it would be superfluous to say that it is immensely clever. Reading it is entertainment of a high order. The most daring scene is the dramatization of the Council of Nicaea, but even in that there is not a dull line. The ancient characters talk like modern people, which of course they were in their time though perhaps not quite as British as some of them sound—even though Constantine was a grandson of "Old King Coel." The history is substantially sound. The religious feeling is deep and sincere. The author's concept of the church (she is strongly Anglo-Catholic) leads her to view with implicit approval the state-enforced monopoly which Constantine's favor presaged.

Bainton's *Reformation* meets a need that has long been felt. It is an interpretative history of the Protestant Reformation based on thorough scholarship, animated by a vigorous faith, and written so that any intelligent layman can read it with understanding. He has been centering his research on this period for a long time and many scholarly articles and monographs on aspects of it have been the fruit of his study. Within the past two years he has put forth two noteworthy books: *Here I Stand, A Life of Martin Luther* and *The Travail of Religious Liberty*. The keynote of this new history of the Reformation is struck on the first page of the introduction, when the author asserts that "the Reformation was above all else a revival of religion." This does not imply any unwarrantable depreciation of Catholic piety. It does rightly direct attention to the central interest which gave the Protestant movement its vitality. The whole movement came to involve other factors—political, economic, personal and cultural. These are not neglected and there is no whitewashing of leaders or people at those points where worldly motives became determinative, as sometimes they did. This is "popular" history only in the sense that ordinary people can read it without a dictionary, not in the sense of appealing to the prejudices of the populace. It is not necessary to comment on it chapter by chapter, though I have read every page of it with profit and pleasure. It should, however, be noted that Bainton gives a needed emphasis to those left-wing and irregular reforming movements which did not issue in great established churches but did contribute to the development of the modern Protestant mind and to the achievement of religious liberty.

Prof. Sweet has long been *facile princeps* among the historians of American Christianity. The bare list of his publications in that field would fill the rest of my space. Their number and magnitude are, however, less significant than the fact that most of them have been the embodiment of, and the rest have been based upon, a vast amount of grass-roots research into original documentary material. The most widely used and most generally useful of his books is the one-volume *Story of Religion in America*, which has been brought down to date by revision and enlargement. With no disparagement of other books in this field (including my own), it can be said with assurance that this is *the* textbook on the subject. To cover the whole area on a scale which permits more detail, the author is now committed to the writing of a three-volume work. The first of the three was *Religion in Colonial America*. The second, covering the years 1765-1840, is the volume now before us. The third is yet to come.

What makes this period of American Christianity uniquely significant is that it saw the separation of church and state, the complete reversal of the 4th century pattern which Lietzmann describes, the achievement of the highest degree of religious liberty that has ever existed in Christendom, and (for better or worse) the full flowering of the denominational system. It follows that much of the material of the history must be treated under denominational headings. Yet it is evident that the history of religion in America was never merely the sum of the parallel but separate histories of the denominations. There were common backgrounds, interests, trends and achievements. All these are given due recognition. The interpretation

of American history was much clarified, nearly half a century ago, by the discovery of the significance of the frontier; later, the bearing of this upon the history of religion was studied. The period here under consideration was that in which the influence of the frontier was most important. But the frontier was the westward-moving front of an advancing culture. Frontier conditions prevailed in much of the country long after 1840. The concluding volume of the series will follow it across the continent and tell how the churches developed when the frontier had passed. It will be awaited with interest. W. E. GARRISON.

## Books in Brief

GOVERNMENT IS YOUR BUSINESS. *By James Keller. Doubleday, $2.00.* The Christopher movement, Roman Catholic in origin and direction but nonsectarian and nonpropagandist in spirit, has contributed a notable emphasis to the need for good citizenship and social-mindedness. It represents a way of looking at life and a way of living. There is nothing to join. In this book the emphasis is on the citizen's duty to know about his government and to do his share toward making it what it ought to be. It recognizes that every failure to vote is equivalent to casting a vote against elections and against the democratic process. It suggests the ways in which the ordinary citizen can make a start toward discharging his political duties and exercising his political rights. There is however much more information than exhortation in it, for actually it contains the substance of a pretty good elementary textbook on civics. Controversial questions upon which Catholic-Protestant issues might be drawn are avoided.

PRACTICAL EXPOSITION OF JAMES. *By J. Nieboer. Our Daily Walk Publishers, Erie, Pa., $3.75.* The author, an evangelist and Bible teacher, is chiefly concerned to give a popular and practical verse by verse exposition of the epistle of James for the average layman. He has a similar commentary on I Peter (same publisher, $3.00).

THE SCANDAL OF CHRISTIANITY. *By Emil Brunner. Westminster, $2.00.* Prof. Brunner's theological writings are never less than stimulating and suggestive. Often they are provocative. They put the reader on his toes, probe his mind with pointed ideas, and evoke thought. The word "scandal" has been widely used with reference to the disunity of the church; it is "the scandal of Christendom" that Christians should be divided as they are. That is not at all what Prof. Brunner means. He means that the essential facts and principles of Christianity are themselves a "scandal"—i.e., a stumbling block—to all who seek a rational understanding of God's dealings with man as part of a total philosophy. The "irrational givenness" of Christianity baffles reason. It seems that the very idea of a "philosophy of religion" would be absurd in relation to Christianity, if this view of it prevails. Not that one would have to look far to find philosophies which exploit irrationality—though they might perhaps be more appropriately called philomories than philosophies. This is not to belittle the rationality, indeed the brilliant lucidity, of Brunner's lectures at McCormick Theological Seminary, Chicago, in 1946, which are presented in this book. He both uses his own intellect and stirs the intellects of others in his argument for doctrines which he declares to be stumbling blocks to the intellect. W.E.G.

# *CORRESPONDENCE*

## Send Back All Prisoners

SIR: Your defense of the U.N. negotiators in Korea for refusing to return all enemy prisoners in exchange for the release of our own, strikes me as inconsistent. The fact must be faced that modern warfare is fiendishly brutal. Hundreds of thousands of innocents were bombed during World War II. Shall we continue to slaughter indefinitely not only our own men but also innocent Koreans and to run the risk of the war spreading in order to save those fearful of the fate awaiting them should they be returned to their own governments? There seems no alternative but to continue slaughtering one group in order to save the other one. Which procedure is morally more indefensible?

WILLIAM E. HAMMOND.
Community Church,
Walker, Minn.

## Thank God for Dreams!

SIR: It may seem ungracious to cavil at Stanley Jones' penetrating and disturbing article ("India at the Polls," May 21) but I should like, if you will allow me, to rise in defense of *my* people, the Chinese. They did not fail because they were dreamers, but because in the midst of the dream they had to fight the longest war any nation has endured since 1800. The new humanity and the new social structure could not stand that strain.

Thank God that the Orientals have become dreamers! The cyclic view of history characteristic of most Oriental cultures discouraged dreaming; the dreamer is a man who hopes. Let no Christian missionary despise the dreamers.

Olivet College, RODERICK SCOTT.
Olivet, Mich.

## When You Go to Rome

SIR: Perhaps your reader who plans a vacation trip to Italy [see June 4 issue, p. 661], besides visiting the work of the Waldensians, would like to know and visit the work supported by the Southern Baptist Convention. Their headquarters in Rome is in Piazza in Lucina, 35. They support churches, have recently opened the Armstrong Memorial Training School for Girls, have an orphanage there. Protestants who visit Italy and see only the cathedrals and monasteries and perpetuate the childish practice of an "audience" with the pope come away with an incomplete impression of Italy's religious life.

HARRIET-LOUISE PATTERSON.
Community Church of Chesterland,
Cleveland, Ohio.

## Why So Silent?

SIR: Has the federated theological faculty of the University of Chicago "laid an egg" (unfertile)? Has a race of giants (the "Founding Fathers") bred a race of pigmies, theologically speaking? One reads in vain the current literature of ecumenism and vital religion, but never reads anything produced by the federated theological faculty of the University of Chicago. In the last decade the science faculties of the University of Chicago produced nuclear fission under controlled conditions. It looks as though the federated theological faculty of the University of Chicago are a generation of bubble-gum chewers, so far as making any contribution to vital religion in our day. Have they no word for our times? An alumnus asks.

Yorkville, Ill. DANIEL L. ECKERT.

## The Salvation Army, Too

SIR: Today the *War Cry* for May 10 and The Christian Century for May 7 came to my desk. The *War Cry* gives an account of what it calls "First Flood Reports," telling, in a quite familiar vein, of the immediate response of the Salvation Army to the call of need of the flood victims out in the midwest. It is a good account, and I suggest you read it.

The Christian Century also gives an account or brief report of the flood under the caption, "Churchmen Lead in Flood Relief." You speak of churches, congregations, laymen, ministers, and even mention the Red Cross, but nowhere do you speak of the always magnificent work done by the Salvation Army, the great and growing organization which is usually first on the scene and at work following any national or sectional emergency.

Why not a good word for the Salvation Army in your journal once in a while?

ALBERT E. CAMPION.
Church of the Mediator,
New York, N. Y.

# NEWS of the CHRISTIAN WORLD

## Canada-U.S. Ties Are Threatened

**Immigration Authorities Ban Citizens Suspected of Communist Leanings—Endicott Repeats Charges**

TORONTO, June 2.—Two more Communist scares have jolted the plans and programs of Canada's cultural groups. The first came last month when six members of the Toronto symphony orchestra were barred from entering the United States. Rather than lose the opportunity to perform in several American cities as is the annual custom, the orchestra management refused to re-engage the six members, who were described by American immigration authorities as Communists. In so doing it had the consent and aid of the Toronto Musical Protective Association. Shortly thereafter the Canadian Broadcasting Corp. with much expense and effort prepared to present, as part of a popular cultural series on the air, the two-hour opera "May Night," by Rimsky-Korsakov, with the music played by the Toronto symphony orchestra. Based on the work of the 19th century writer Nikolai Gogol, and with a libretto in Ukrainian, the opera depicts life in a Ukrainian village. Suddenly C.B.C. ordered the broadcast canceled. Apparently we are to consider any classic Communist propaganda if it is written in a behind-the-iron-curtain language, even when it dates from an earlier century.

### See Long-Standing Friendship Threatened

The *Toronto Globe and Mail,* which consistently opposes communism, pointed out that the U.S.'s banning of the six orchestra members threatens the principle established by the Rush-Bagot convention more than a century ago—that Canada and the U.S. are committed to lasting friendship. "That principle has made possible a two-way movement of people unequaled in history," says the newspaper. "But in recent years both the spirit and the letter of the convention have been badly abused. Is it not Ottawa's—and Washington's—function to restore them by seeking valid and specific reason in each case where admission is refused? Have not citizens of each country the privilege, unwritten but implicit in their historic relationship, of free and friendly entry into the other?"

### Endicott Repeats Germ Warfare Charges

James Endicott, president of the Canadian Peace Congress, told 1,800 delegates to a recent meeting of the congress in Toronto's Maple Leaf Gardens that germ warfare and "other fiendish weapons of mass destruction" are being used against the Chinese and Korean peoples. He cited the U. S. as the chief offender. Thus the former United Church of Canada missionary to China continues the charges he made during his recent visit to the Orient. (See The Christian Century for May 14, pp. 581, 593.) W. E. B. Dubois, U.S. Negro author and teacher, had been announced as co-speaker at the rally, but he and his wife were met at Malton airport near Toronto by Canadian immigration officers and refused entry. Lester B. Pearson, minister of external affairs, and O. M. Solandt, head of Canada's scientific research work, have emphatically denied the truth of Endicott's charges. The three-cornered argument takes on ecclesiastical color from the fact that Endicott, Pearson and Solandt are all sons of United Church parsonages.

### Sound Call for Greater Discipline

In two recent speeches, Canadians heard a call for more discipline in living. Speaking at the 25th anniversary of Park Road Baptist Church, Toronto, Robert J. McCracken, pastor of Riverside Church, New York city, declared that 20th century Christianity has lost the "stringent" note. "For most of us there is no cross, no abstinence, no self-denial," he said. "As a rule, today's Christianity is too timid to make itself felt outside its own immediate field." In an address at Queen's University, Kingston, Mayor Charlotte Whitton of Ottawa, a social work leader, charged that today's educators make life too easy for youth. She listed their six "great betrayals": failure to bear witness to truth, to define and uphold principles, to inculcate a sense of responsibility, to put power within the reach of the people, to be selfless and honorable citizens, and to teach that people can be trusted to govern themselves.

### Announce Changes in United Church College Faculties

The United Church of Canada's Board of Colleges and Secondary Schools recently announced the retirement of Principal H. A. Kent and Prof. J. M. Shaw of Queen's Theological College, Kingston, of Profs. John Line and John Dow of Emmanuel College, Toronto, and of Principal Bert Howard of Albert College, Belleville. Principal Kent will be succeeded by S. M. Gilmour, Prof. Line by C. W. Leslie, Dr. Dow by George Johnston, and Dr. Howard by A. E. McKenzie. Prof. and Mrs. Dow will leave soon to make their home in their native Scotland. The board has announced other appointments as follows: R. D. Tannahill to St. Andrew's College, Saskatoon; Donald Mathers to St. Stephen's College, Edmonton; and R. A. Wilson and George M. Tuttle to Union College, Vancouver. All are ordained ministers.

### And So Forth

Following an editorial attack by the *United Church Observer* on the practice of serving free meals and liquor on overseas flights of Trans-Canada Airlines planes, it has been announced that the practice will be discontinued. No liquor is served on passenger planes flying within Canada.

Arthur Poynter, 30-year-old Baptist minister from Orillia, recently presented in Toronto's Eaton auditorium Canada's first sacred opera, "The Triumph of Our Lord."

Principal Walter W. Bryden of Knox College, Toronto, died March 23.

Authoritative sources in Ottawa deny that the federal criminal code now being revised will be changed to permit placing bets on dog races. J. R. MUTCHMOR.

## Driscoll Vetoes Bingo Proposal

**New Jersey Governor Says Legalizing Game Would Aid Professionals—Overriding Improbable**

NEW YORK, June 4.—Gov. Alfred E. Driscoll of New Jersey last week vetoed the controversial "bingo" bill which the legislature had recently passed over protests from the state council of churches and many other groups. It is reported that enough votes to override the veto are unlikely to be rallied in the legislature. In his veto message, Gov. Driscoll warned that the bill would make bingo a profitable enterprise for professional operators, and that the professionals would bypass worthy organizations which sought to have the game legalized so they could sponsor it as a means of raising money for welfare activities.

### Reject Canon Law Change Which Would Ban Melish from Parish

At the 85th annual convention last week, the Episcopal diocese of Long Island rejected a proposed change in canon law which would have empowered the diocesan bishop to appoint a clergyman temporarily to a "vacant" parish if the vestrymen failed to present a candidate for election as rector. It would also have provided that a clergyman who failed to receive approval by the bishop would be "dropped by the vestry from further consideration." The change would have threatened the position of William Howard Melish as "acting minister" of Brooklyn's Holy Trinity Church. Writing on vestry rights in the *Witness,* Episcopal weekly, Arthur Atha, a Brooklyn Episcopal layman, suggests that the Protestant Episcopal General Convention at its meeting in Boston next fall enact a "plain-speaking amendment to the canons . . . letting the laity know whether, when they are elected as wardens and vestrymen of their parishes, they are thereby given the power of choosing the clergyman with whom they endow the control of their parish, or whether their act has no significance unless the bishop puts his approval on the election."

### Bishop Donegan Decries Low Clerical Salaries

The 700 clerical and lay delegates to the 170th annual convention of the New York Protestant Episcopal diocese heard their bishop, Horace W. B. Donegan, decry the low salaries received by ministers. He declared that half the clergy in the diocese receive less than $3,600 a year, whereas skilled and semiskilled workers receive from $5,000 to $7,000, and need that much to support their families. "How can we expect our clergy to maintain their self-respect, to devote themselves with consecration to their vocations and to raise and educate their children on levels of stipends that were barely sufficient five to ten years ago?" he asked. A special motion referred the matter of increased salaries to the immediate attention of each parish in the diocese.

The convention adopted a new plan to coordinate church agencies in an executive council under the bishop. It adopted a missionary budget of $342,572 and an assessment budget of $190,936.

**Oxnam Scores Criticism Of Church, School**

In his address to the 104th annual session of the New York East Methodist conference in Brooklyn recently, Bishop G. Bromley Oxnam denounced communism, but he also warned against "those self-appointed guardians of this country who are casting aspersions upon our church, upon the curriculums of our schools, upon our church leaders and upon our church agencies." "Are we going to allow a group of patriots to capitalize on hysteria, . . . contributing to what divides us?" he asked. "No Communist could ask more in an hour when we should be united." He expressed amazement that so many laymen are following some of these "self-appointed guardians" in the attack on civil liberties, "almost as children followed the Pied Piper long ago." The conference heard that membership in its churches had dropped by 891 during the year, to a total of 87,841. Five new church buildings were erected, four on Long Island and one in Connecticut.

**Prospective Workers with Migrants Learn Techniques**

The National Council of Churches' division of Home Missions will sponsor training conferences in five cities during June and July for college and seminary students and teachers who are to serve this year in the churches' interracial, interdenominational ministry to migrant farm workers. At the conferences, the recruits will meet with specialists in migrant work, with officials of local health, education and employment services, and with representatives of farm owners and canners. They will be briefed on the special problems of the more than 2 million men, women and children who "follow the crops" and will learn techniques for developing a program to serve their needs.

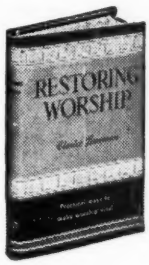
**And So Forth**

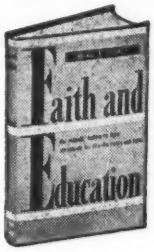
Nine local hymnwriters were honored at the recent annual meeting here of the Hymn Society of America. They were William Pierson Merrill, minister emeritus of Brick Presbyterian Church; the late Maltbie Babcock, Henry Van Dyke and Shepherd Knapp, former Brick Church ministers whose hymns have been used since 1900; Harry Emerson Fosdick, John Haynes Holmes, W. Russell Bowie, Howard Chandler Robbins and Frank Mason North.

According to the new official Roman Catholic directory, the Catholic population of the U.S. mainland, Alaska and Hawaii on Jan. 1, 1952, was 29,407,520. This represents an increase of 772,642 over the previous year. Five Catholic archdioceses have populations of over 1 million. Chicago has the most—1,743,936—followed by Boston, New York, Philadelphia and Newark. Religious instruction under Catholic guidance is being given to 1,545,220 public school children in released-time and other classes. Total number of students under Catholic instruction in parochial and public schools and in colleges is 5,141,251.

J. HENRY CARPENTER.


# Tools for Every Christian Leader





**THE CHURCH IN COMMUNITY ACTION**
**HARVEY SEIFERT.** A workable over-all plan for making the Christian faith a vital force in social, economic, and political life—pointing out the areas in which the local church can most effectively work, and answering the many specific questions that every church and community leader must face. **$2.75**

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**CLARICE BOWMAN.** ". . . A spirited appeal to give worship the central place in the life of the Church. It is also a useful manual on how to do it."—*Religious Book Club Bulletin.*
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**FRANK S. MEAD.** "A compact account of the history, doctrines, distinctive characteristics, and present status of 255 American denominations."—*Church Management.* **$2.75**

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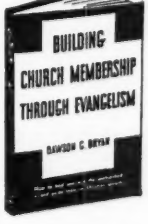
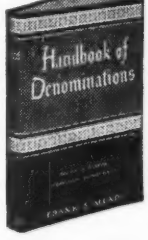
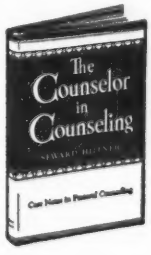
**Edited by J. RICHARD SPANN.** Eighteen outstanding Christian leaders of our day examine the effects the Christian faith is producing in individual lives and in society.
"Prepared by men and women of intelligence and faith."—*The Pastor.* **$2.50**




**At Your Bookstore**

**ABINGDON-COKESBURY**

# Dulles Addresses Pittsburgh Forum

**Criticizes U.S. Foreign Policy as Failing to Achieve Peace—Methodists Hear Plea to Understand Germany**

PITTSBURGH, June 3.—A more dynamic and positive foreign policy is essential to maintenance of peace and to respect for the United States by the free peoples of the world, John Foster Dulles, noted Protestant churchman and former adviser to the state department, told the several hundred participants in the concluding session of Pittsburgh's World Affairs Forum a fortnight ago. Mr. Dulles said the Red attack on Korea was encouraged by hesitant policies that have been "dangerously inadequate" and have "cost too much for too little." He criticized the administration for paying more attention to Europe than to Asia, thus leaving the impression that its interest in peoples of the East is perfunctory. He said the United States is "trigger-happy" and may recklessly precipitate a destructive atomic war. The two-day forum on "Why do we fail to achieve peace?" presented these speakers in addition to Mr. Dulles: Alan G. Kirk and Harold B. Miller, retired admirals; Harry Schwartz and Hanson Baldwin of the *New York Times;* Gen. George Olmsted, director of the office of military assistance for the secretary of defense; Sen. Alexander Wiley of Wisconsin; Helen Kirkpatrick and Jonathan Bingham of the state department; and J. H. A. Watson, first secretary of the British embassy in Washington.

### Methodists Hear Plea For Germany

The division of Germany has created great difficulties for Protestants generally and for Methodists particularly, Friederich Wunderlich, president of the theological seminary at Frankfort-on-Main, reported this week to Pittsburgh conference Methodists in their annual session at First Church, McKeesport. Further unity is essential in facing the conflict between communism and democracy and in providing relief for 8 million refugees in western Germany, he said. John S. Whale, British theologian now teaching at Drew University, was the conference lecturer. Steps were taken to raise ministerial salaries 7½ per cent to a minimum of $2,550 for married members of the conference, with downward range to $1,950 for single supply ministers, plus parsonage facilities. Earlier the Pittsburgh synod of the Evangelical and Reformed Church, meeting at Berlin, Pa., fixed $3,000 as the minimum salary for its clergymen.

### Jewish Leader Urges Fight On 'Primitivism'

Four manifestations of primitivism in America must be fought by Jewish communities, David W. Petegorsky, national director of the American Jewish Congress, told the annual meeting of the local Jewish community relations council. He listed these as (1) limitations on civil liberties, with insidious fear from loyalty checks and pressures for conformity; (2) increasing violence and lawlessness, reflected in a tendency for men to take the law into their own hands; (3) church-state relations, with intimation that knowledge is godless and religious education a divisive factor; and (4) growing attacks on the United Nations, threatening the concept of international protection of human rights. Dr. Petegorsky said the emergence of Israel as a nation had vastly strengthened the status of Jews in the world.

### Stresses Moral Values In Education

Teachers of religion found a friendly spokesman for public education when William G. Carr, newly elected secretary of the National Education Association, met ministers, priests, rabbis and directors of religious education in a recent forum session arranged here by Supt. of Schools Earl A. Dimmick. Dr. Carr maintained that the principle of separation of church and state was designed to help both, and not to encourage irreligion. He pointed to the consistent growth of church membership in proportion to population as proof that moral and spiritual values are found in public education. He maintained, however, that public education must be kept free from religious creeds. The teaching of moral and spiritual values, he said, is a long-time program, calling for understanding and humility.

### Institutes Call for Democracy at Home

To fulfill its function in the world, democracy must begin in the local community and with the individual. This statement sums up conclusions of two institutes on human relations held here during the past month, the first under auspices of 12 social and religious agencies and the second jointly sponsored by the presbytery of Pittsburgh and the local council of churches. Harold A. Lett of the New Jersey state department of education asked that communities give attention to raising their "emotional quotient." Theodore Newcomb of the University of Michigan defined a prejudiced person as "one who accepts the standards or norms of his group uncritically." The church institute appraised the considerable gains in race relations in Pittsburgh and pointed to the need of extending these interests to Christian churches removed from biracial situations. It was guided by Marjorie Penney of Philadelphia, William H. McConaghy of Syracuse, N. Y., and Thomas C. Allen of the National Council of Churches' staff.

### And So Forth

Retirement of Wilson P. Minton as superintendent of the Pennsylvania conference of Congregational Christian Churches was announced at the annual meeting in McKeesport last week. He will be succeeded later in the year by Cleon Swarts of Elkhart, Ind.

Wilbur H. Cramblet, president of Bethany (W. Va.) College since 1934, has resigned to become president of the Christian Board of Publications (Disciples) at St. Louis.

William Crittenden of Cincinnati, archdeacon of the Episcopal diocese of Southern Ohio, has been elected bishop of the Erie (Pa.) Episcopal diocese.

O. M. WALTON.

# Report Additional Unitarian Groups

**127th American Association Meeting Is Told of New Fellowships on Way to Becoming Congregations**

BOSTON, May 29.—Reports by denominational officers to the 521 delegates attending the 127th annual meeting of the American Unitarian Association here this week stressed progress in church extension, religious education and publishing. There are now 460 member congregations in the association. Of these, 89 are "fellowships," small groups under lay leadership which have been organized within the past four years. Five of the fellowships organized during that time have already become full churches. Thirty-four fellowships were organized this year, one of them the first Latin American unit, in Guayaquil, Ecuador. Also organized this year was the Thomas Jefferson Conference, a regional organization serving the 11 churches and 19 fellowships in the "old south." Church school enrollment increased over 10 per cent during the year.

Under the Beacon Press imprint, the association last year published 62 titles. The United Unitarian Appeal announced that in the year ending April 30, $209,034 had been received for the support of 15 denominational agencies and regional organizations. This is 10 per cent above the record for the previous year.

### *46 Churches Approve Union Plan*

William W. Lewis, chairman of the Unitarian-Universalist joint commission on federal union, reported that 46 Unitarian churches have recorded affirmative votes on the proposed federation with the Universalist Church of America. The 22 Universalist votes recorded with the commission likewise are overwhelmingly in favor of the proposal. Voting by individual churches will continue for another year.

The delegates adopted resolutions urging repeal of the McCarran act, commending the American Friends Service Committee for its study of ways toward peace, asking Congress to reject any legislation for universal military training and to ratify the United Nations convention on genocide, opposing official U.S. representation at the Vatican, and requesting legislation to permit ministers to be covered by federal Social Security if they and their congregations approve.

Meeting early in the anniversary week, the Unitarian Fellowship for Social Justice, an unofficial organization, reported sizable increases in membership and in the number of affiliated units in local churches. The fellowship presented the Arthur Weatherly-John Haynes Holmes award to Curtis W. Reese, dean of the Abraham Lincoln Center in Chicago, and to David Rhys Williams, pastor of the Unitarian Church of Rochester, N. Y. It laid plans for continued work during the coming year, particularly in the field of civil liberties.

At its separate meeting, the General Alliance of Unitarian and Other Liberal Christian Women adopted resolutions urging protection of the "freedom of our public school system" and support of the

United Nations "as the best present means of working for world peace." The alliance also expressed formal opposition to the sending of an American ambassador to the Vatican and urged its branch alliances to study the Bill of Rights and to exert their influence "to see that civil liberties are guaranteed to all people" in America.

*Service Committee Reports*

The Unitarian Service Committee, an independent agency supported separately from the denominational appeal, reported plans for continuing its service camp program and its "missions" to bring the best of medical and educational teaching to parts of the world where progress has been halted by war. The committee's home service department will conduct additional pilot projects (like the toy loan library in Boston) to explore new methods of service. These plans reveal the philosophy underlying the committee's endeavors. Realizing that it must always operate on a limited budget, it has attempted to start projects which can later be carried on by some other agency or by the people involved. An example of this type of project is the neighborhood house founded by the committee in Bremen, Germany; it will be continued just long enough to illustrate sound techniques for managing a modern settlement house. Later, it is hoped, German leadership will carry on the enterprise and establish others of like nature.

Highlighting the meetings of the service committee was the address by Editor Erwin D. Canham of the *Christian Science Monitor*. Noting that developments in western Germany are bringing on another crisis in Western-Soviet relations, Mr. Canham urged that the possibilities for negotiation and for "coexistence, so long as it is true coexistence," be kept open by the Western powers wherever practicable.

*Award to W.H.O. Official*

The annual Unitarian award was presented to G. Brock Chisholm of Toronto, director general of the World Health Organization. It cited his "pioneering work in the field of psychiatry, related to religion and education."

John Kielty, secretary of the British General Assembly of Unitarian and Free Christian Churches, warned the delegates in his address that the world is being forced to choose between "dialectical materialism" and a "totalitarian religious system." Both Catholicism and communism, he charged, believe in "surrender of mind, body and soul"; both "scorn the inherent goodness of human nature." In Europe, Dr. Kielty declared, liberalism is under a cloud, with Protestantism "hardening into an illiberal orthodoxy" and Roman Catholicism "raising its head as the champion of a 'stability' in religion which must mean an end of progress." He concluded with a call to liberals to rally to protect their faith and their belief in freedom.

The anniversary sermon this year was delivered by Palfrey Perkins, minister of King's Chapel (Unitarian), Boston. The Ware lecture was given by Henry Steele Commager. The address to the Unitarian Laymen's League was given by William S. Burton, member of the Ohio house of representatives and son of U.S. Supreme Court Justice Harold H. Burton. Prof. J. B. Rhine of Duke University spoke on what he considers the religious importance of his ex-


# The Mystery of Love and Marriage

**By DERRICK SHERWIN BAILEY**

THIS book, which studies marriage not only as a social and religious institution, but also as a personal relation, embodies a new approach to questions of love, sex, and marriage. It is a comprehensive theological consideration of sexual love and suggests various directions of thought for dealing with contemporary sexual problems.

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periments in extrasensory perception when he addressed the Colloquium on the Nature of Man, a newly organized Unitarian interest group. Addressing the annual meeting of the Unitarian Sunday School Society and the A.U.A.'s division of education, Prof. Rudolph Dreikurs of Chicago, a psychiatrist, called for "creativeness, not uniformity," as the ideal for education.

Dexter Perkins, chairman of the Harvard Foundation for Advanced Study and Research, is the newly elected moderator of the A.U.A. HOWARD BOX.

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# Mays Scores Our 'Baseless' Fears

**Morehouse President Tells Interracial Richmond Pastors' Association Leaders Are to Blame**

RICHMOND, VA., May 27.—Addressing a luncheon meeting of the Richmond ministerial association (interracial) May 19, Pres. Benjamin E. Mays of Morehouse College, Atlanta, drew from the fears which have brought oppression and exploitation to humanity down the ages practical applications to issues of our own time. "Unnecessary fears have caused people to kill their prophets and persecute the pioneers in science and social reform," he said. He asserted that it is the "people at the top" who engender such fears, not the masses, and declared that progress depends upon men and women who dare to break with dominant customs and fearlessly lead into new paths of truth. There is no safe way but the way of truth, he said, and nothing to fear but the judgment of God on such issues as war, economic injustice, political corruption and race prejudice. The ministerial association elected as its new president J. Blanton Belk, pastor of St. Giles' Church, and as vice-president H. A. Taylor, minister of Leigh Street Methodist Church (Negro).

### Ministers Attend Lectures On Judaism

At their April meeting members of the Richmond ministerial union (white) were guests of Beth Ahaba Synagogue, of which Ariel L. Goldburg is rabbi. They heard addresses by Rabbi Abraham Feldman of Hartford, Conn., on "Beliefs of the Jews" and "Jews in America." The speaker said the Jewish belief in God as the Father of all men, not of the Jews alone, leads them to a belief in the brotherhood of all men. He traced the development in Jewish history and thought of the concept of God as a continuing revelation through the deepening insights of scholarly men. Today, he said, there are two foci of Jewish life and culture: one in the United States, the other in Palestine, and although the two differ because they have developed out of different historical influences, both are important for the future of Jewry. Throughout the years the so-called "institutes of Judaism" of which the April meeting was one have been a source of enrichment of understanding for the Richmond ministry.

### Maryknoll Priest Reports On China Experience

James A. McCormick, Roman Catholic Maryknoll missioner who had been at work in China for 20 years before the Communist menace appeared, declared here recently that the time has come for Christians of all denominations to stand together to save the world from communism. In 1949 guerrilla attacks by Russian-trained Chinese broke out in nine provinces in the area where Fr. McCormick was at work. The priest, who served a Christian community of 1,200, was assured that his people would be granted freedom of worship, but in January 1951 he and his two assistants were arrested. After six months of solitary confinement they were deported to Hongkong. Fr. McCormick said he worked closely with Baptist and Swiss Lutheran missionaries in Kwantung province. While in Richmond he visited Southern Baptist Foreign Missions Board headquarters to pay his respects and inquire about Baptist friends.

### Sons of American Revolution Hear That Virginia Is 'Socialist'

"The question before the American people and the people of Virginia is not whether we are to have socialism. We already have it and have had it for many years. The only question is: how much socialism?" This was the gist of an address given this month to the Richmond chapter of the Sons of the American Revolution by State Delegate Robert Whitehead of Nelson county. "A certain amount of socialism is inevitable in any enlightened government," Mr. Whitehead said. "The Constitution provides that Congress shall have power to establish post offices and post roads. It would not be inaccurate to say that George Washington . . . was a participant in America's venture into socialism."

### Cites 'Socialistic' Moves In Field of Health

Mr. Whitehead pointed out that Virginia became "socialist" in the field of mental health before 1800—when it established an asylum for the insane. Today the state operates four hospitals for the mentally ill and two colonies for the epileptic and feeble-minded—this at an expenditure of around $7.5 annually in public funds. The state operates at Staunton a sanatorium for paying patients which is in direct competition with private institutions; it was established over their bitter protest, but today no politician would recommend its abolition. Pointing out that Virginia appropriates public funds also for operation of tuberculosis sanatoriums, control of various diseases and epidemics, treatment of alcoholics and provision of local public health services, Mr. Whitehead declared that we now have "socialized medicine," but since it is preventive it has not evoked the wrath of the medical profession. He also cited schools, highways, the state railway and state liquor stores as other examples of "state socialism" in Virginia. "No enlightened people will submit to a denial of services essential to their well-being because some prophets of doom classify public undertakings as socialistic," he said.

### And So Forth

The Roanoke ministers' conference recently voted not to open its ranks to Negro ministers. It also returned to the committee which presented it a motion to sponsor a separate interracial, interfaith organization.

The Bedford county board of supervisors was "shocked" when the county tuberculosis association reported that it had used only $207.25 of the $500 appropriated for its work. "Gentlemen, I think this report ought to be framed," said one of the supervisors. The association is made up of women. One wonders what might happen if we were to elect more women to Congress! F. W. BURNHAM.

# Protest Betting In Retail Shops

**In New Zealand, Extension of Off-Track Facilities Arouses Criticism—Order Partitions Erected**

CHRISTCHURCH, NEW ZEALAND, May 16. —The New Zealand government has ruled that when off-racetrack betting agencies are established in retail shops, a partition must be erected between the regular shop and the part used for betting, and that separate entrances must be provided. The ruling followed a controversy which arose just before Easter, when the New Zealand Totalisator Agency Board opened 12 betting agencies in suburban Wellington retail shops. The Anglican archbishop made immediate and forceful protest. He declared that such extension of gambling facilities had not been contemplated when legislation permitting off-track betting was passed. Leaders of other churches joined in the protest. They claimed that setting up agencies in ordinary retail shops would put extreme temptation in the way of young people and still further encourage gambling. The controversy led to somewhat unsavory political recriminations between the two parliamentary parties, and the cabinet was summoned to discuss the situation. A fortnight later the ruling on erection of partitions was announced.

### Off-Course Agencies Legal Since 1950

It was two years ago that Parliament passed legislation permitting the Totalisator Agency Board to establish off-track facilities for placing bets. Avowed purpose of the legislation was to eliminate illegal private bookmakers. Before it was passed, the government ascertained by a plebiscite that a majority of the people were in favor of the move, which the churches strongly opposed on the ground that it would increase rather than decrease the already alarming extent of gambling among New Zealanders. It has taken some time for the Totalisator Agency Board to establish the large organization necessary to handle the business, but since late 1951 betting agencies have been opened in several towns, where they have been doing brisk business, accepting bets placed personally or by telegraph or telephone.

### Trade Union Leader Denounces Gambling

The recent controversy over betting agencies in retail shops has called forth many statements on the extent of the gambling evil in the country. As would be expected, church leaders have publicly expressed their concern; through the years the churches have consistently fought the growing evil. Not so expected was the denunciation of gambling by J. Roberts, a prominent trade union leader. "One of the greatest difficulties trade union officials have to face is the gambling mania," Mr. Roberts said. "Many workers show a great knowledge of and speak learnedly about the form of race horses, but are woefully ignorant of the make-up of the economy under which they live and work and of their own position in society, while their knowledge of foreign affairs is of the sketchiest."

### Condemn Spread of 'Comics'

Much criticism is being sounded in New Zealand of "comics," the flimsy papers which tell sensational stories by means of series of illustrations. The floodgates were opened by an announcement in the press that the headmaster of a large secondary school had banned comics from his school and declared that any pupil found with one in his possession would be punished. Now educators, booksellers, churchmen and prominent citizens have joined in the chorus of denunciation. They point out that many comics depict brutality and sex almost exclusively, which cannot help having a pernicious effect on children and adolescents, and that even the less vicious types are so puerile that they spoil children's capacity for good literature. Most of the comics sold in New Zealand come from the United States. Apparently we do not see the worst of those published there, for a spokesman for one distributing firm says the importers themselves have refused some of the more lurid ones offered them. A demand for government censorship is being heard; whether that step will be taken remains to be seen.

### Has Words of Praise for Colombo Plan

J. T. Watts, our minister of industries and commerce, has returned from a meeting in Karachi of the consultative committee set up under the Colombo plan with word that the technical assistance being given under that plan is highly regarded in the recipient countries. "The plan is working well and has been the means of India, Pakistan and Ceylon evaluating their resources and setting out to develop them to the full," he says. "It is a sober, realistic effort to meet a goal of higher food production and other essential requirements in the next four or five years." Meanwhile authorities at Canterbury University College here had trouble finding lodgings for four Ceylon students who came to study engineering under the Colombo plan. But after a reporter had headlined a minister's charge from his pulpit that such discrimination because of color was a scandal which ought to make all Christians in Christchurch ashamed, offers of rooms were forthcoming, and the students are now settled in convenient quarters. "An example of effective cooperation by pulpit, press and public," a university official described the incident.

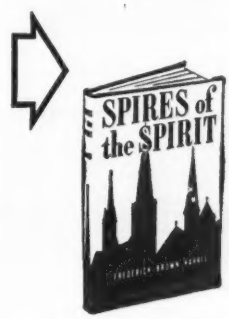
### Ministers' Schools Expand 'New Life Movement'

As part of the "New Life Movement" which is gathering force and making its influence felt more and more widely in the Presbyterian Church, the assembly's New Life committee is holding a number of schools for ministers at eight centers throughout the country. Attendance promises to be 100 per cent. At the schools, methods of evangelism are outlined and discussed, and information is given about the tasks which confront the church in a rapidly expanding community. Because of a rising birth rate and increasing immigration, New Zealand's population is growing faster than that of any other country


**SPIRES of the SPIRIT**

by

**FREDERICK BROWN HARRIS**

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MALCOLM W. WILSON.

## Scores Liberals' Betrayal

### In Knoles Lectures, Prof. R. E. Fitch Says They Forget Liberty's Limits

SAN FRANCISCO, June 2.—Skeptical liberals have betrayed liberty because they have forgotten its limits, Robert E. Fitch, professor of social ethics at Pacific School of Religion, Berkeley, declared in the third of the 1952 Knoles lectures at the College of the Pacific, Stockton. The lecture, on "The Treason of the Liberals," was a biting attack on the concept of permissive child training and progressive education. Prof. Fitch's other lectures were on "The Metaphysics of Liberty," "The Roots of Liberty in Religion" and "The Limits of Liberty." He traced the origin of liberalism to the Hebrew-Christian tradition and charged that when its religious roots are eliminated, liberalism becomes tyranny and oppression. The Knoles lectures were founded in 1949 to honor Chancellor Tully C. Knoles of the College of the Pacific. The third lecture was given at a "Knoles convocation," opening with an academic procession. On behalf of all campus groups, Bill Sanford, student president, presented to Chancellor Knoles scrolls signed by students and paying him tribute for his place in student life as a "living demonstration of his philosophy." The chancellor responded by calling himself a frustrated philosopher who had prepared himself in philosophy but had never taught it. To be honored at a philosophy lecture was for him something of a compensation, he said.

**Council of Churches Sponsors Television Program**

The Northern California-Western Nevada council of churches is alternating with the Roman Catholic archdiocese of San Francisco in presenting a half-hour television show on Sundays at noon over station KRON-TV. New president of the council is Jesse H. Baird, head of San Francisco Theological Seminary (Presbyterian, U.S.A.) at San Anselmo and formerly moderator of his denomination. The council's monthly, *Church at Work*, labels the column reporting on the activities of Abbott Book, executive secretary of the organization, "A Book in Circulation."

**Historic Methodist Church Is Renovated**

Historic Glide Memorial Methodist Church here has been given a complete interior renovation. New stained glass windows and a new "chapel of sacred memories" have been dedicated in memory of Mrs. Lizzie Glide, original donor of the building. The renovation was rushed through in time for the meeting in the church of the Methodist Council of Bishops, which preceded the Methodist General Conference sessions in the San Francisco municipal auditorium. The aspect of that conference which received most attention from the secular press and radio was not the lengthy argument over reorganization of the denomination, but the bishops' opening message, which criticized "reckless demagogues" who endanger the nation's civil liberties.

**College of the Pacific Announces Courses**

Prof. Richard Kroner of Union Theological Seminary, New York, formerly on the faculties of universities in Freiburg, Dresden and Kiel, Germany, will offer courses on "Christianity and the Human Tragedy" and "Culture and Faith" at the Pacific School of Religion this summer. Prof. Paul Ramsey of Princeton University will lecture on "The Ethical Heritage of the Reformation." Prof. Lola Hazlewood of the college's faculty in Christian community administration has published a new text for weekday released time classes in religion entitled *Early Old Testament Times*.

**And So Forth**

The California Southern Baptist convention has established headquarters in Fresno with Shelley G. Posey as executive secretary.

Roy J. Thurmond, district secretary of the Assemblies of God; Leland R. Keys, pastor of Glad Tidings Temple, San Francisco; and Clyde Hinson, pastor of Bethel Temple, Sacramento, will go as delegates to the International Pentecostal Conference to be held in London June 22-July 6.

James Cope Crosson, rector of St. Paul's Episcopal Church, Oakland, is the new president of the Oakland council of churches. He succeeds Thad McCarty, now vice-president and chairman of the laymen's committee.

Ralph Turnidge, pastor of the Fresno Church of the Brethren and president of the Fresno council of churches, has agreed to serve as part-time executive director of the council.

W. EDGAR GREGORY.

## Bangor Elects Whittaker

### Alumnus Becomes Fifth President of Unique Seminary in Maine

HANOVER, N. H., May 27.—Bangor Theological Seminary, Bangor, Me., on May 21 elected as its fifth president Frederick W. Whittaker, an alumnus, to succeed Harry Trust, who had served for 19 years as head of this second-oldest school for the training of ministers in New England.

The seminary was founded by Congregationalists in 1814 to furnish pastoral leadership for the parishes then rapidly expanding into the northeastern forests. Now nonsectarian, it has never forsaken its original purpose to provide thorough ministerial training for mature men who have not discovered their vocation until they have tried others, whose academic backgrounds may have been irregular and who perhaps have families dependent upon them for a livelihood. The seminary takes students who may have had only high school preparation or even, on rare occa-

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sions, less than that. It gives them two years of pretheological work in cooperation with the University of Maine, and a three-year theological course for which a diploma is granted. When they have completed both the theological course and requirements for the A.B. degree, it bestows upon them the B.D. degree.

Dr. Whittaker himself is typical of hundreds of men who have entered the otherwise closed door to the ministry through Bangor Seminary. He worked for the New Haven railroad for 10 years before deciding to enter the ministry. He completed his work in short order, obtaining his A.B. degree *magna cum laude* from Bowdoin College. Later he was granted the Ph. D. degree in the field of church history by Yale University. He has been Waldo professor of ecclesiastical history and dean of students at Bangor. During his student days he filled Maine pastorates.

HARLAND G. LEWIS.

## Seek Social Issues Data

### N.C.C. Evangelism Department Queries Church Concern on Current Evils

NEW YORK, June 2.—At the meeting of the board of managers of the National Council of Churches' joint department of evangelism here May 16, it was announced that the department is asking the central department of research and survey to find out whether the problems of divorce, juvenile delinquency and gambling concern church members, or only nonmembers. It is also requesting information as to the attitudes on those problems of the various Protestant denominations and of Roman Catholics and Jews. Jesse M. Bader, executive director, revealed that the joint department of evangelism now has an annual operating budget of $110,000 and employs six full-time secretaries.

#### Sponsor Ministry in National Park

The joint department of evangelism entered a new field when it engaged Warren Ost as a temporary staff member to direct a program of Protestant ministry this summer in Yellowstone national park, which had nearly 1.2 million visitors last year and employed 3,000 college students and over 5,000 migrant hotel workers. Ost, a recent graduate of Princeton Theological Seminary, has spent seven summers in the park and is convinced that it offers many opportunities for an effective ministry. The federal department of the interior is much interested in the project. It is planned to enlist the cooperation of state and local church councils so that this ministry may eventually be extended to others of the 28 national parks. In cooperation with the N.C.C. division of Home Missions, the joint department of evangelism is directing evangelistic work among migrant workers and is helping to prepare for a 1953 evangelistic program in Alaska. Also planned for 1953 are two "missions to ministers"—one at Northfield, Mass., Aug. 2-7, and the other at some place in the central west at a time to be determined. The joint department is inviting James Stewart of Edinburgh to write a pamphlet on evangelistic preaching. H. H. McConnell described an "operation two by two" evangelism campaign at Westover airbase at Springfield, Mass., during which 71 servicemen and officers secured 233 decisions for Christ.

#### Appeal for Firm Stand on Korean Prisoner Issue

A joint committee representing the National Council of Churches' division of Foreign Missions and its department of International Justice and Good Will is exploring means of expressing the concern of the American churches and of missionaries in South Korea lest the U.N. negotiators retreat from their stand against forced repatriation of Korean prisoners of war. Both groups have received communications from missionaries in South Korea urging that the American churches lend their aid in discouraging such a retreat. According to a study made by the division, the number of Protestant foreign missionaries today stands at an all-time high. More than 15,000 from the U.S. and Canada are serving abroad, compared with 11,151 in 1936 and 13,555 in 1925, previously considered the peak year of mission activity. Twenty-five per cent of the missionaries listed are at work in Africa south of the Sahara, 25 per cent in Latin America, 21 per cent in east Asia, 14 per cent in India, Pakistan and Ceylon, 7 per cent in southeast Asia, 5 per cent in the Near East and North Africa, and 3 per cent in the Pacific islands and Australasia.

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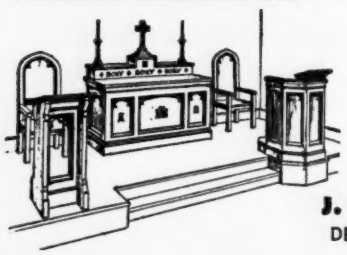
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#### Will Survey Chinese Christian Churches

The first survey of its kind, a study of Chinese Christian churches in 25 American communities, half of them in California, is to be launched this summer by the National Council of Churches under the direction of Peter Y. F. Shih, pastor of the Chinese Christian Church of New England, in Boston. After the survey is completed, a conference on Chinese churches will be held under National Council auspices.

#### Plan for Denver Meeting Of General Assembly

J. Quinter Miller, administrative secretary of the National Council, has revealed some of the tentative plans for the N.C.C. General Assembly to be held in Denver early in December. All churches will participate in a "call to prayer" on Sunday

Dec. 7. Divisional meetings are planned for Dec. 8-9. Opening session of the assembly, which will include a worship service and the president's message, will be held Dec. 9 at First Baptist Church, with business sessions following Dec. 10-12 in the music hall of the Denver city auditorium. Provisions are being made for from 1,000 to 1,500 visiting delegates in addition to members of the assembly, and for 100 theological and college students.

HUGH D. DARSIE.

## The Church Roll

Theo L. Beasley, Dallas insurance agent and a member of the Disciples of Christ, has been named by *Church Management* to receive its "layman of the year" award; George A. Buttrick, pastor of Madison Avenue Presbyterian Church, New York city, its "clergyman of the year" award.

Winners of the International Society of Christian Endeavor's contest for essays on "I Speak for Christian Citizenship" and for citizenship accomplishments were Maxine E. Bond of Wichita, Kan., Clarence A. Kopp, Jr., of Chambersburg, Pa., and Glen R. Strome of Waterloo, Ont.

Recent deaths in the field of religion: Dunbar Hunt Ogden, well known Presbyterian, U.S., minister and former moderator of the Georgia, Alabama and Louisiana synods, in New Orleans, April 12, at the age of 74. . . . Gilbert A. Beaver, a pioneer in establishing Y.M.C.A. branches in professional schools and formerly head of the New York branch of the Fellowship of Reconciliation, on April 17, at the age of 83. . . . Catherine Price Higgins, widow of Gen. Edward J. Higgins, one-time international leader of the Salvation Army, in Plainfield, N. J., on April 20, at the age of 83. Mrs. Higgins was herself responsible for several Salvation Army commands, and launched the army's "home leagues," organizations of women volunteers who minister to the poor. . . . Samuel Edgar Greer, pastor of the First Church of the Covenanters, Philadelphia, and moderator of the Reformed Presbyterian Church of North America 1939-40, on April 23, at the age of 77. . . . Jane S. Wingate, who with her late husband, Henry K. Wingate, did missionary work in Turkey for 25 years under the American Board of Commissioners for Foreign Missions, after serving for eight years as head of Anatolia College's girls' school in Marsovan, Turkey, on April 23, in New York city, at the age of 86. Mrs. Wingate translated a number of Armenian classics into English. . . . Jesse Watson Hirst, for 30 years a Presbyterian, U.S.A., medical missionary in Korea, where he organized the first general hospital and medical college and nurses' training school in Seoul, in New York city, on April 29, at the age of 88.

## Current Feature Films

*Prepared by Independent Filmscores*

M—Mature. Y—Younger. C—Children.

**Okinawa** (Col.) Pat O'Brien, Rhys Williams. *Drama.* Experiences of gun turret crew on destroyer during Okinawa landing, later patrol duty in face of constant danger from Japanese kamikaze attack. Shots from navy films of actual kamikaze action are interesting. Characterizations and story are artificial, with *situations and dialogue repetitive, strained.* **M,Y**

**The Sniper** (Col.) Arthur Franz, Adolphe Menjou. *Melodrama* traces efforts of police to apprehend homicidal sex maniac, his desperate flight from them and from himself. Film *pleads seriously* for early apprehension of potential sex criminals, followed by psychiatric treatment and if necessary continued incarceration. Story, however, is standard "chase" fare, throws little light on its protagonist. While film is not as gruesome as subject would indicate, wisdom of theme's treatment in film for general showing may be questioned. **M**

**Under the Paris Sky** (French; English titles) *Drama.* Separate threads in 24-hour pattern of life in Paris touch casually, then follow their own widely separate courses. A "Grand Hotel" sort of theme, *interestingly treated but contrived* in plot, filled with vividly presented local color. Some of the sequences—the operation on a beating human heart, for instance—render film not for the squeamish. Commentary introduces romantic, fatalistic interpretation film itself does not warrant. **M**

BEST CURRENT FILMS

*For Family:* Alice in Wonderland, An American in Paris, The Emperor's Nightingale, The Greatest Show on Earth, Kon-Tiki, The Man in the White Suit, Nature's Half Acre, Navajo, No Highway in the Sky, The Pride of St. Louis, Room for One More.

*For Mature Audiences:* The African Queen, Bright Victory, Death of a Salesman, Decision Before Dawn, Detective Story, Fourteen Hours, God Needs Men, The Lavender Hill Mob, Murder in the Cathedral, Oliver Twist, A Place in the Sun, Quo Vadis, The Red Badge of Courage, The River, A Streetcar Named Desire, Viva Zapata! 6-18-52


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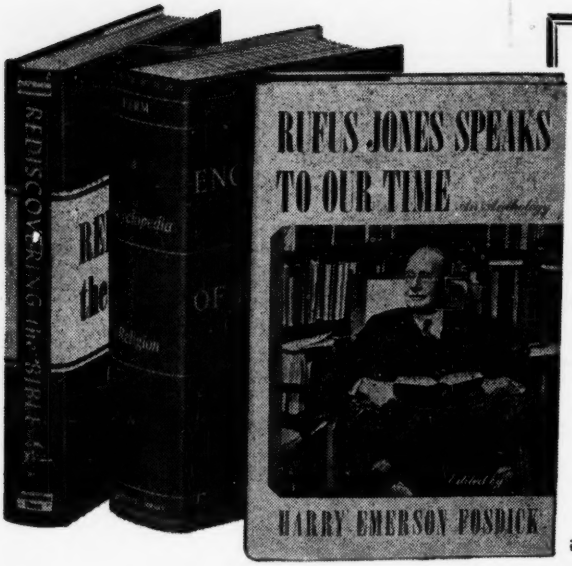


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